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AUGUST 1929

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OUR AUGUST NUMBER

OUR cover, frontispiece and first article draw attention to Siam. It is a sort of centenary celebration of the establishment of American missionary work in that most interesting land; for it was just about one hundred years ago when the American Board was making up its mind to respond to Gutzlaff's appeal made in 1828 for the occupation of Siam.

Rev. Dan Freeman Bradley, D.D., the writer of the first article, is pastor of the Pilgrim Church, Cleveland, Ohio. He was born in Siam of missionary parentage and has always wished that he could have been permitted to return to Siam as a missionary.

Rev. Toyohiko Kagawa, of whom Rev. Burnell Olds of Okayama, Japan, speaks in his article, is a well-known Japanese labor leader, social worker, author of some forty volumes, dramatic preacher, Bible student and fervent evangelist. We never fail to be interested in whatever is written about him and by him.

Rev. William Hazen of Sholapur, West India, is the secretary of the Marathi Mission and a veteran missionary of twenty-nine years' standing.

Marguerite Grove is at present a term service missionary of the Board in the Marathi field.

An experiment is being made in our November issue. We are to try to present a Mission at work. The choice has fallen upon the Madura Mission, South India, the first to make the suggestion. In 1930 we expect to do the same for the West Central Africa Mission celebrating its fiftieth anniversary. All through that year also we hope to print a serial story on India by Mrs. Richard S. Rose.

Judging from returns, our readers were a little more than pleased with the June issue of the HERALD. We believe that we could do fully as well several times a year if funds were available for the purpose, for there is hardly any limit to the possibilities of missionary journalism. More than half the story is never told. Perhaps some day a legacy or conditional gift will make possible, through this old magazine, a more adequate presentation of the news from the front. We live in prayerful hope.

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CONTENTS

EDITORIALS

The 120th Annual Meeting of the Board 301
The Twenty-fifth Annual Conference for Newly-Appointed Missionaries 308

ARTICLES

Missionary Work in Siam. By Rev. Dan Freeman Bradley 291
"One Million Souls for Christ in Japan." By Rev. C. Burnell Olds 293
The Lucknow Round Table Conference. By Rev. William Hazen 295
Student Gospel Teams in Vacation. By Grace M. Boynton 297
Chandrakore. By P. Marguerite Grove 299
Stanley Jones' Farewell Message to America 300
Fuel for Missionary Fires. From Addresses of the Detroit Meeting 302
A New Way to Help the Board Through Insurance Policies. By Secretary Eddy 310

THE BOOKSHELF 311

LETTERS FROM OVERSEAS 312

AROUND THE WORLD 315

PERSONALIA 316

THE CHRONICLE 316

EDITORIAL STAFF OF THE MISSIONARY HERALD

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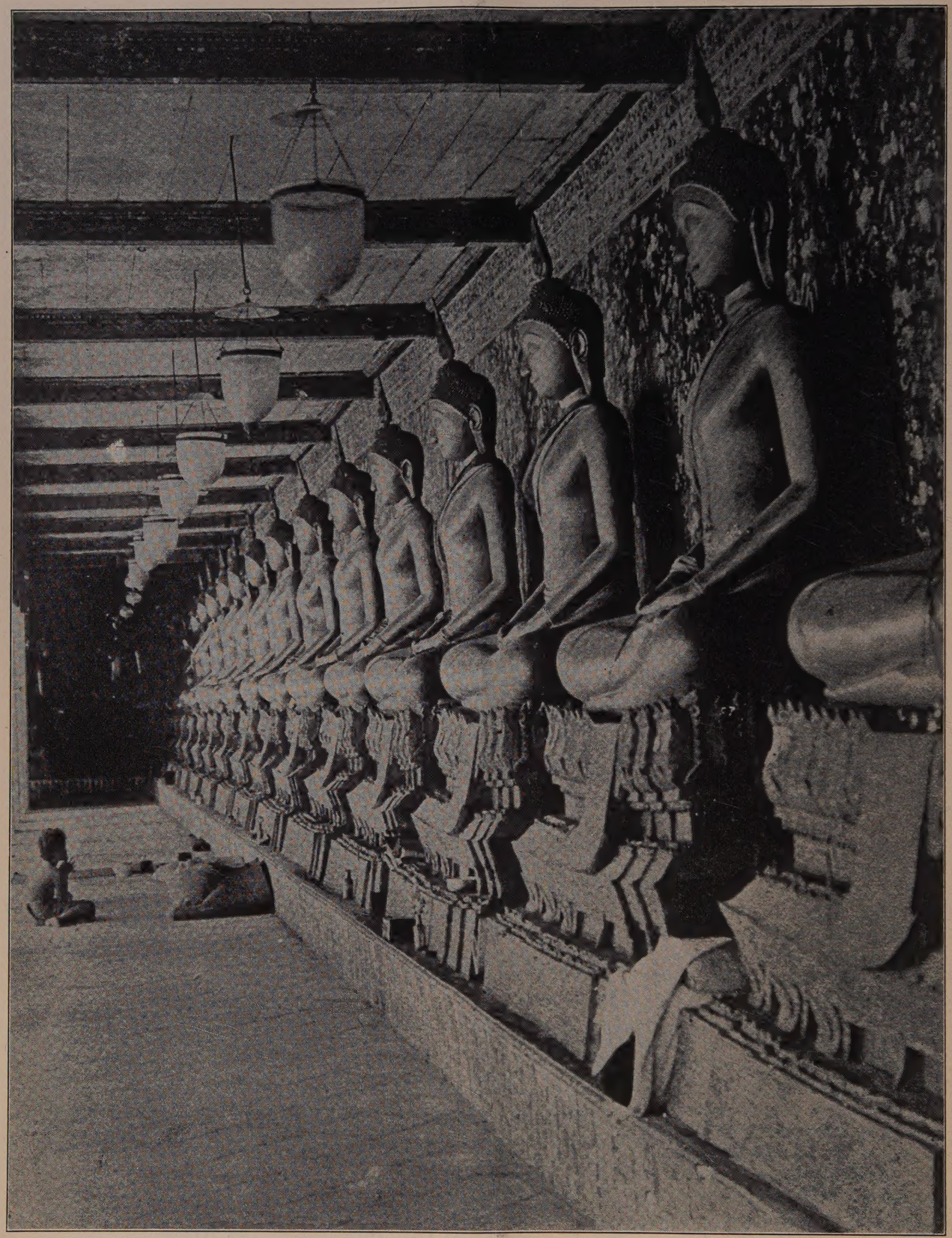


COURTYARD OF THE BUDDHAS, WATPOH TEMPLE, SIAM

THE BRADLEY FAMILY OF SIAM

Rev. Dan Beach Bradley, M.D., Mrs. Sarah Blachly Bradley, Mrs. Sarah Bradley Cheek, Dwight Blachly Bradley, Mrs. Mary Adelle Blachly, Dan Freeman Bradley, Irene Bell Bradley.

MISSIONARY WORK IN SIAM

BY DAN FREEMAN BRADLEY

THEY are celebrating in Siam this year the coming in 1829 of the first missionaries, Messrs. Tomlin and Gutzlaff of the London Missionary Society. These pioneers were compelled to leave soon on account of sickness, but they had in the meantime interested the American Board in entering the field. Rev. David Abeel, an American seaman's friend chaplain in China, followed them, but ill health forced him also to leave in a year. In June 1833, Rev. Charles Robinson and Rev. Stephen Johnson, duly commissioned by the Board, sailed from Boston, and arrived finally at Bangkok in July 1834.

A year after, Dan Beach Bradley, M.D., joined them. He carried with him a printing press and began the service of the printed word by inventing and casting the Siamese types which have been in use ever since. The work of caring for the sick was begun at once in a rude dispensary in a thatched bungalow. In 1837 Dr. Bradley successfully amputated the arm of a Buddhist priest who had been injured in the dedication of a new Buddhist temple. In 1838, vaccination was made successful, an achievement which the American minister declared saved 30,000,000 lives. In 1838, Dr. Bradley was ordained to the ministry by his colleagues.

In 1840, the Mission was strongly reinforced by Rev. Messrs. Caswell, Hemenway and Benham, and Miss M. E. Pierce, the first single missionary lady who went to Siam. Mr. Benham was drowned a month after his arrival. Rev. Messrs. French and Peet came in 1841, but French died the next year, as did Mrs. Johnson, and the widows of Benham and French returned to America. One after another of these early missionaries died, Miss Pierce, Rev. Mr. Robinson on his way back, and Mrs. Bradley. In ten years the little cemetery had many mounds, for the children of the missionaries also suffered from the high mortality. In 1848, Dr. Caswell, who had won many influential friends among the high princes of a hostile government, died.

Meantime the Presbyterians, who had made little progress in establishing themselves, sent a new group of strong men and women to the field in the persons of Drs. Stephen Mattoon and Samuel R.

House. They were cordially greeted by the American Board missionaries, and a happy cooperation followed.

In 1847, Dr. Bradley returned to the United States with his three motherless children, and with the return of the Hemenways, Siam was left unoccupied by American Board missionaries.

While in the United States, Dr. Bradley resigned because his "Oberlin views" were not at that time approved by the Board and its secretaries. He was appointed by the recently organized American Missionary Association as their missionary. He married Sarah Blachly, an Oberlin graduate, raised enough money to buy out the American Board property in Siam, returned there in 1850, and continued his work without receiving financial aid from the A. M. A. Neither he nor his wife returned to America, but died on the field, Dr. Bradley in 1874, and his wife twenty years later. The American Missionary Association at that time surrendered its interest and good will in the Siamese Mission to the Presbyterians, who have carried it on with signal success. Two of Dr. Bradley's children became missionaries of the Presbyterian Board, and two grandchildren are now serving it in the Northern Siam or Laos Mission.

The Kingdom of Siam has steadily responded to the work of the missionaries, although actual converts are not as numerous as might be expected. The Government has become liberal; slavery and polygamy have gone; industrial progress has been steady and substantial; railroads, telegraphs, airplanes and highways have bound the people together from the Southern Malay Peninsula to the borders of China. Bangkok is a modern city with all conveniences, with light, good water, wide streets and motor cars. A large part of the progress has been due to the friendly attitude of the leaders both of the Buddhist faith and the monarchy, and this was the result of the work and personalities of the early missionaries. Free of coercion by European powers, these people in the tropics have advanced rapidly and firmly—and more completely than any other non-Christian nation.

A notable volume prepared by Dr. George Bradley MacFarland of the Royal Medical College in Bangkok, and printed by the Bangkok *Times*, gives in detail a thrilling story of a most significant century in Eastern Asia. Mr. MacFarland is the son of a famous Presbyterian missionary.

It is to the credit of the American Board that it entered Siam so early in the last century, and through the friendly approach of its missionaries won the respect and love of the Siamese people. It laid the foundation on which the Presbyterian Board has since built so fine a work: 49 churches, 33 of them self-supporting; a baptized constituency of 15,000 people, and a preaching staff of 396; full equipment of hospitals and homes for lepers; schools of all grades; and a fine mission press. The Church of Our Lord has been deeply and permanently planted in that land where Buddhism has had its best and completest expression. Moreover, in Siam the Presbyterians have had and now have a free hand practically without competition with other denominations. In scarcely any other missionary field has the work been so successfully accomplished.

The Temple Dancers of Bangkok, Siam

KAGAWA ILLUSTRATES HIS METHOD OF CARTOON LECTURING

"ONE MILLION SOULS FOR CHRIST IN JAPAN"

BY CHARLES BURNELL OLDS

TOYOHIKO KAGAWA, Japan's greatest modern prophet, sees things in the large, with a vision broad enough to include the nation, and he is able to inspire in others the faith that he can realize his vision. Into the "One Million Souls Movement," as he calls it, he is throwing himself heart and soul, making his main task at the present time the bringing of the Gospel to the multitudes, with appeal for decision. For he has become convinced by his efforts for social reconstruction that unless some such great mass movement be organized now, the swiftly advancing tide of Marxism will not only overwhelm the Christian enterprise in Japan but will end in disaster for spiritual idealism of every kind. He is on fire with passion to make society Christian.

SET APART FOR THE TASK

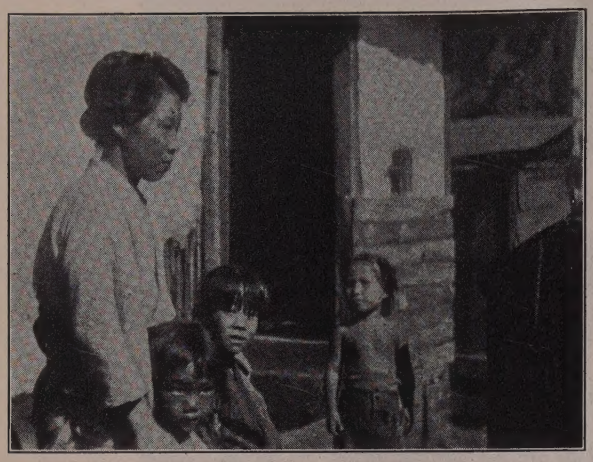
The audiences that he is able to reach and command are of enormous size. No one in Japan can come anywhere near him in this respect. His hearers at any one meeting frequently number thousands and those who register decision for the Christian life, hundreds. Devoting most of his energies to this wider platform work, however, precludes his giving himself to the business of writing which alone makes it possible for his social service work to go on.

His friends feel that this man who has in the providence of God been raised up at this time of crisis should be dedicated to the great national campaign which has as its immediate and ultimate aim nothing less than the Christianizing of the entire social order of Japan, and should be released from the necessity of money-making. As one means of financing the enterprise they are securing subscriptions at a dollar each to a magazine published in English called *The Friends of Jesus,* that serves admirably to keep the world in touch with the movement, at the same time providing an outlook on life and on the world of human need that is an inspiration to all its readers.

What are the social service undertakings these friends are trying to secure financial support for so that he may be set apart for his greater task?

HIS SOCIAL SETTLEMENTS

In the slums of Kobe, in his first great efforts to win the downs and outs for Christ by a life lived among them, were born his great vision and his great passion. Some of that vision and passion went into his compelling story *Beyond the Deathline* which was read by hundreds of thousands and as a result of which a national interest began to develop. Capitalizing that interest, using the money from the sale of his book, he began to organize Christian reclamation work on a large scale. Thus grew up the Shinkawa Social Settlement, the headworker in which now not only directs immediate neighborhood relief work, community educational and religious work, but organizes influences that reach out far beyond the confines of the city. A thriving free clinic for the people of another poor section of the city developed under the expert



MRS. KAGAWA AND LITTLE SLUM GIRLS

direction of his wife's sister who was trained as a doctor through his efforts.

The Tokyo settlement, begun after the great earthquake of 1923, was organized as an industrial Y. M. C. A. It is housed in a small and inexpensive building that serves as church, executive office, auditorium and clubroom; adjoining it two smaller structures are used for the Cooperative store and the Credit Cooperative Pawn Shop which, with its 2% interest rate as over against the usual 30%, has already proved a tremendous boon to the poor.

The Shikanjima Settlement in Osaka is designed to be effective in meeting the needs of labor where it is concentrated in an industrial center. Some of its activities are: a Gospel School, held annually for four days with a daily attendance of about a hundred; lectures for the neighborhood by Mr. Kagawa and others; the Nurses' Mission of the Friends of Jesus; trade union activities of the Toyo Spinning Company, the Metal Workers' Union, the Trade Union of the Koreans of the district; a day nursery called Angels' Nursery School, with fifty children daily; a Boys' Crusaders organization, etc.

HIS COOPERATIVE MOVEMENT

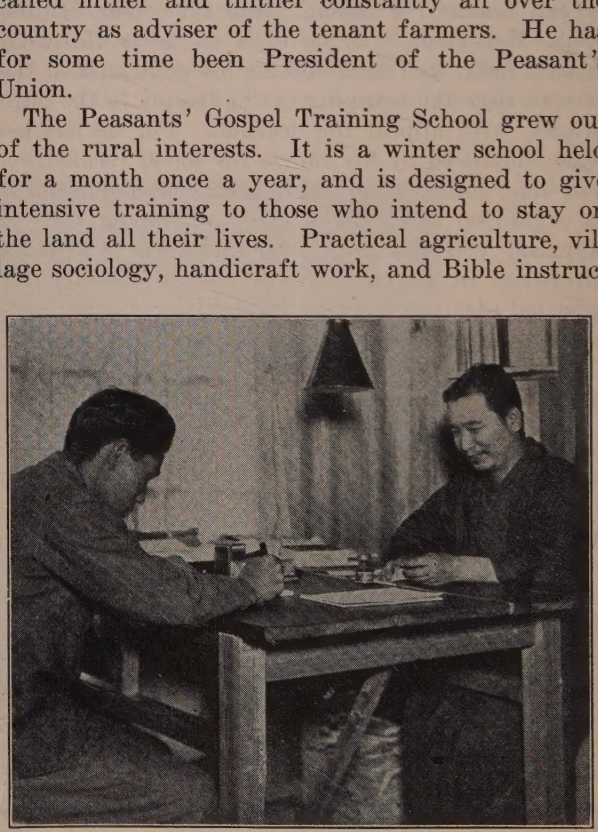
The Cooperative Society, started in Tokyo, worked out more fully in Osaka, Kobe, Kyoto and other cities, has come to meet a long-felt need, and has more than demonstrated the workability of its methods and the advantages accruing from it to each community concerned. The Cooperative Society as first organized in Japan in 1900 had, unfortunately, little more than the welfare of the capitalist at heart, whereas Mr. Kagawa's plan is designed to meet the needs of the poorer classes by supplying them with the main necessities of life at the lowest possible prices. The plan was not an unqualified success at first, but experimentation taught wisdom, and it is now on a solid basis.

It seems that what turned the tide was the discovery of a "best seller" in the form of a cheaply made foreign-style suit of great durability, known as the "Kagawa Suit." A thriving business of large dimensions has resulted from the manufacture and sale of these suits, the substantial profits from which are turned into channels for the exploitation of the Cooperative idea, not only in cities, but in colleges and universities with the expectation that their students will put Cooperative principles into practice wherever they may go. The movement has proved to be not only a boon to those whom it serves, but also a most effective method of demonstrating the social principles of Jesus.

HIS RURAL WORK

The rural work organized by Mr. Kagawa is now under the expert direction of his two associates, Rev. M. Sugiyama and Mr. S. Masuzaki, and has for its object the effective organization of tenant farmers chiefly, for the purpose of securing their rights in the cultivation of the land, of bringing about the reduction of exorbitant land rents, the arbitration of disputes, the education and Christianization of the rural population. The influence of the work already done along these lines is very wide. Mr. Sugiyama, especially, is recognized as a national leader of great authority, and as such is called hither and thither constantly all over the country as adviser of the tenant farmers. He has for some time been President of the Peasant's Union.

The Peasants' Gospel Training School grew out of the rural interests. It is a winter school held for a month once a year, and is designed to give intensive training to those who intend to stay on the land all their lives. Practical agriculture, village sociology, handicraft work, and Bible instruc-



KAGAWA DICTATING ON HIS BOOKS

tion are included in the course. Out of the large number of applicants only those are selected who show the greatest promise of usefulness as leaders since the accommodations are limited. The idea has become popular and a number of similar schools have been organized in various prefectures with excellent results.

THE SOCIETY OF THE FRIENDS OF JESUS

The work of Mr. Kagawa's settlements was organized in the form of a society known as "The Society of the Friends of Jesus" which stands for the practical demonstration of the five principles of Worship, Labor, Service, Purity, and Peace. It is religion but religion in action.

"I am teaching religion," says Mr. Kagawa, "for unless I do, the social movement would probably be a failure. But my religion is not exclusive nor merely of the church. My religion lives in the hearts of men."

The society is coming to be a national order, having as its aim church loyalty, loving Christian service and Christian culture; uniting the ideals of St. Francis, the loyalty of Loyola and the spirit of the monasteries and guilds of the Middle Ages, while keeping all true to common practical life. The Kagawa suit is commonly worn by its members and seems to have a spiritual significance in their eyes.

MR. KAGAWA'S POLITICAL AND LITERARY ACTIVITIES

As a powerful political leader Mr. Kagawa's influence is recognized and sought. At one time he was the acknowledged head of the entire Proletarian Movement, and if he had chosen could not only have been elected to Parliament but could have commanded a large following. Since he was unwilling to commit himself to the radical policies that the majority stood for, he consistently refused all attempts to force him into power, preferring to help from the outside in the shaping of policies and programs and in the election of worthy men. He is a force to be reckoned with in the coming years.

As a writer his versatility and power are well-known. Novels, poems, children's stories, economic and philosophical essays, the history of industrial and social movements, religious apologetics, Bible studies; he covers almost the entire field of literature. His literary activity is confessedly for a twofold purpose: to help men think and live with the Christian motive dominant; to provide for his work the sinews of war. Every *sen* of his profits is put into this work. Nothing that he has does he call his own; he devotes himself body and soul to the interests of the poor and the oppressed.

Such is the work and the spirit of one of the most outstanding figures of this generation. What less can the Christian world do than cooperate with such a man?

THE LUCKNOW ROUND TABLE CONFERENCE

By WILLIAM HAZEN

"LUCKNOW 1929" may mean much for the future Church of India, for on April 10 and 11 representatives of churches in Northern India discussed the possibilities of their coming together in life, work, and worship. This Round Table Conference may be said to have originated in the overtures made by the General Assembly of the United Church of Northern India, but its idea of wider union has been in the minds of other bodies, as witness the response to the call for this conference.

The churches represented were the Methodist Episcopal, the Northern Synod of the Wesleyan Methodist Church, the Australian Wesleyans, the Baptist Associations, the American Disciples of Christ, the Australian Church of Christ, and the Church of the Brethren. Here were representatives of all varieties of practice regarding worship and sacraments, of all types of polity from extreme Congregationalism to the compact organization of the Methodist Episcopal Church. It seemed unfortunate that the Anglican Church was unable to participate officially because, according to the Metropolitan, it must await the result of negotiations in South India before entering into negotiations elsewhere. There was regret also over the fact that the South India United Church could not send a representative. Canon Fisher of Cawnpore, a member of the South India Joint Committee, as an unofficial observer, was able to contribute much information to the discussions, and his cordial and sympathetic spirit was appreciated by all.

After organization with Dr. Yohan Masih of Indore as chairman, and Rev. A. J. Revnell of the Wesleyan Church as secretary, much of the first session was taken by statements as to the position with reference to union taken by each of the Christian bodies represented. Although it was clear that none of the representatives were in a position to commit their churches in any way, a general readiness and even eagerness for union were revealed.

The Constitution of the United Church of North-

ern India formed the basis of much discussion, and questions as to the application of the various parts were freely asked. Proof copies of the scheme for union recently drafted by the South India Joint Committee were available for study and were frequently referred to and quoted.

After the free preliminary discussion, a subcommittee framed certain questions which were taken up in the remaining sessions, a drafting committee following the discussions closely and formulating findings, which were considered and adopted in the final session. These questions were as follows: the findings on each I can give only roughly, as the final drafts are in the hands of the secretary to be published later.

1. Church Polity.

How far is a Congregational system of government desirable and how far a Presbyterian? How far is it possible for the Churches represented to accept any form of Episcopal supervision? The answers to these questions were: (1) that Congregational liberty should be secured as far as consistent with the larger good of the Church; (2) that there should be some form of control by a central authority through councils and conferences; (3) that it may be possible, if found desirable, to institute a policy of supervision by superintendents or bishops, under constitutional control, it being understood that this does not imply acceptance of what is known as the doctrine of 'Apostolic Succession.'

2. The Sacraments.

How far may we leave an open question the mode and subjects of baptism? How far the mode of administration of the Lord's Supper, whether to be administered by laymen or not?

With reference to these questions it was stated that in the sacraments the spiritual emphasis should be strongest. Some groups insist on immersion following confession of faith of adults only, while others are indifferent as to form, and allow baptism of children. The United Church should be able to include both groups. The Lord's Supper should have no sacerdotal implication, and the chief thing necessary is to safeguard proper administration, in the interests of the good order of the Church. Finally, the United Church should include those who like the Friends have no outward ritual.

3. International Relationships.

How far is a United Church possible without breaking the ties which bind existing Churches in international fellowship? Answering this, the Conference recognized the value of such existing relationships, and felt that we should explore the possibility of retaining them, while providing for the autonomy of the United Church in India.

4. Confession of Faith.

What form of creedal statement or confession is desirable as a basis of union? There was general agreement that a statement of the common faith of the United Church is desirable and possible as the basis of its unity. But there was a strong conviction that it should be the simplest and briefest possible. Certain groups (as the Disciples) stated that they have no creed except Matt. 16:16, or some similar scriptural statement, and they would probably not be willing to subscribe even to the Apostles' Creed. This does not mean, that there exists any wide disagreement in doctrine among the Churches represented in this Conference, or any tendency among them to depart from the faith commonly accepted. But it is merely hesitancy to consider any formal statement of intellectual belief as a condition of membership in the Church of Christ.

5. What is the next step?

This Conference being informal and preliminary, and limited in time, it was of course unable to do anything like preparing a scheme for a united organization. But it appointed a Continuation Committee to edit and publish the report and findings of this Conference, and to call another more formal conference as soon as the necessary sanction of the various Church bodies can be secured and they can appoint their representatives. In the meantime, it is suggested that the objects of this Conference should be made known as widely as possible, so that the whole body of the Churches and Christians may be prepared for the next forward steps.

What are the net achievements of this Conference? It may seem to some that its findings are disappointing in that more definite progress towards union could not be recorded. Others will doubtless feel that the Conference assumed a greater readiness for unity than actually exists. But the one great fact made evident was a desire and purpose for union among members of Christian groups widely differing in inheritance, in church practices and methods of organization. Any attempt to weld together these units into a compact organization with elaborate creed, strongly centralized authority, and uniformity of practice concerning the ministry, sacraments, or worship, must, I believe, end in failure. But a unity which will recognize a common faith expressed in simple terms, allow for variety of local organization, ministry and forms of worship, and bring together Christians of varying inheritance into the fellowship of a common service of Christ and humanity, should be possible.

May all our Churches and all Christians be granted the vision of the harmony and power of such a United Church!

STUDENT GOSPEL TEAMS IN VACATION

By GRACE MORRISON BOYNTON

A RECENT vacation gave an opportunity to twelve Peking University (Yenching University) students to go out into the country on an evangelistic tour under the auspices of the Students' Union of Peking. They were divided into two teams, each comprised of both men and women students, and each having a teacher along as "adviser," a much nicer word than "chaperon."

We started by starlight early one cold morning and had two hours on an unheated train to the region near Liu Li Ho. Here the groups separated, one going to a market town and one to a hill village. The baggage got mixed so that one perfect lady found herself in possession of a complete shaving outfit, and one very vigorous gentleman had a hot water bottle thrust upon him. But these mistakes were rectified by donkey express.

The welcome the teams received at these two places, where they were taken in charge by Chinese pastors and Bible women, was a compensation for their long marches across the fields. The first night there was a welcome meeting attended by local church members, at which the work for the teams was planned. This was chiefly house to house visiting, but each night scheduled a meeting in the chapel which was well attended. Sunday was given over to meetings, one of them for women especially, and the last night of all saw a "farewell" at which the teams used their dramatic and musical talents to amuse their kind hosts.

In our house to house visiting we would tramp across lots to an outlying village. On arrival at the entrance to the farmyards the men would go with the grave graybeards to one room, while the girl students would be taken to another where the women and children of the village would swarm around them. One member of our own group, comparing the present enterprise with former experiences, noted much more friendliness and much less curiosity on the part of the villagers, much more humility and eagerness to adapt themselves to the country life on the part of the youthful preachers.

Very moving and sincere were the little talks and stories and prayers with which the young people sought to give their message; very valuable and illuminating were the discussions in the church compound between the visitors and the pastor and Bible women who were giving their lives to the work. One lad on fire to have the church "get out and do something" was wisely rebuked by the blind resident minister who had new light to give that boy upon the disregarded exertions of past generations of Christians. One of the girls who came from a southern province and whose Mandarin was not perfect, had a precious realization

of her usefulness brought home to her by the effect of a little story which she had prayerfully prepared, and which went straight to its mark in the hearts of the auditors she had feared would not even understand her.

The teams spent five days among the country workers and their people, living as they did, sleeping on k'angs and eating two meals a day with great enjoyment of the experience, and returned to Yenching with an infectious enthusiasm over the trip which caused other students to resolve not to miss the opportunity next year to follow their example.

CHANDRAKORE

By PEARL MARGUERITE GROVE

CHANDRAKORE stood in the doorway, leaning against the door frame, her lovely figure thrown into cameo-like relief against the night by the light of the *samai* within. New wicks had been placed in the grooves of this lamp and its bowl had been filled with fresh oil. The eight little flames flickered in the darkness and illumined the faces of those sitting tailor-fashion on the floor of the house. Tatabai, Chandrakore's grandmother, lay on her blankets in the corner, her anxious eyes strained toward the figure in the doorway; Malanbai, the mother, crouched in a dark corner, was silently weeping; and near the *samai* her grandfather, weakened by illness, reclined, only a *dhoti* wrapped round his spare body. There also sat her father, Laxmanrao. Three cousins, two uncles and a grandaunt had come from Satara. The roomful was silent, for was not all of time before them for wearing down the will of that rigid, unruly, perplexing daughter, standing there so quietly?

A dog outside began to howl at the rising moon. Others down the street, around the bend, joined, and Chandrakore stirred, shifting her weight from one foot to the other. Her *padar*[1] slipped from her head as she turned from the fires within to the peace that had settled down over the village, broken only by the howling of dogs, the occasional bray of a donkey, and a *bhajan*[2] over in the Hindu temple. How many times she had heard the *bhajans* in Ahmednagar! But then it had been from the quiet of her bed on the verandah of the girls' dormitory. A great sick longing surged over her. Ahmednagar! How she loved it! No troublesome problems about her future; no family pressing her to do something against which all her soul rebelled. She had always thought of her family as a very pleasant group of old-fashioned people who sent her postage stamps which she sold to the *bai-sahib* and would send the cook-woman with the money therefor to the sweetshop. Now they *were* old-fashioned, oh so old-fashioned! but not so pleasant.

A rasping voice called her back from her dream to face her problem for the hundredth time that day.

"I'm dying, Chandrakore. My soul will never rest in peace until you have done this."

"But Grandmother . . . !" She had given the same answer so many times, and had no new one. If the *bai-sahib* were only there! "But Grandmother . . . !" Her feet gave way under her and she sank down on the sill. There was a helpless little gesture . . . "But Grandmother, we're Christians. We don't have to follow the old ways."

It was grandfather's turn—there were so many of them and she was only one and all alone.

"It's because we are Christians that we want you to be married. We have a duty to you. We must see you cared for before we die. Then we can die in peace. Already you are eighteen years old. Soon no man will want you."

"But, Grandfather, it isn't necessary for every girl to be married. The *bai-sahibs*. . . . "

"I don't want to hear any more about the *bai-sahibs*." When her father spoke like that it was useless. She was so tired! Would the dogs never stop howling!

"What have I done that I should have so disobedient a daughter! Oh, God! Ai-i." Why would her mother say such things! That was the way the Hindus thought!

There was a fresh burst of tears in the corner.

A Hindu uncle near her blurted out: "So you're a Christian! Thanks be to Krishna, our branch of the family never left the Hindu religion. There is no trouble in our family about our girls getting married at the proper time. This religion is corrupting you."

"It isn't the religion. It's Chandrakore." That from her father.

Her uncle answered: "But what has made Chandrakore think these things? She has the influence of those Christian *bai-sahibs* before her and they want her to do as they do."

She couldn't let the old quarrel in the family start again, but if they quarreled about religion

[1] *Padar:* the end of a woman's *sari,* drawn over her head like a scarf.

[2] *Bhajan:* a song service.

they might forget her and she could slip off to school. The voices rose and fell in the room. Quiet again settled outside and she returned to its calm. The *bhajan* at the temple had ceased. Orion came into view over the tops of the houses. A scrawny cat slid by. What was that they were saying?

"The Christian religion teaches that children should obey their parents. It's because she's a bad Christian that she will not do this thing."

What was the answer to that? She did respect her parents and grandparents but . . . the *bai-sahib* could tell her—she was so alone!

"I do respect you, dear Grandmother, but I don't see what my getting married has to do with it. I've never done anything to disgrace you. I've never gone to other girls' houses without the *bai-sahib* and I've never spoken to any man. I've studied hard and the *bai-sahib* says I've done good work. I'm not a disgrace and I do want to honor my family."

"A queer idea you have of what honor is! This family has never had an unmarried woman in all its three hundred years."

"We'll be the laughing stock of the entire village. They will say that our children—our girls—manage the affairs of our family. Even now we are disgraced."

Her Hindu uncle again: "What I've heard about this religion of yours is that it's a way of living—no matter whether you are married or not. Can't you be a Christian as a wife?" She had heard her *bai-sahib* say that. In the eyes of her uncle it was a bigger disgrace to remain unmarried than to be a Christian!

A shriek from her grandmother: "I'm dying! Ai-i! Ai-i! Turn my daughter before I go!"

One after another they took up the moaning—her mother swayed back and forth, her grandmother beat her chest. Chandrakore's head dropped into her hands and her whole body sagged. Tears fell through her fingers, and with the tears went the last strength of her will. Stumbling between the swaying people, her *padar* dragging on the floor, she sought her grandmother's couch and flung out the promise they had been seeking three days.

"Grandmother, I'll do what you want me to do."

The noise ceased. Victory at last! The house became quiet, as quiet as the street outside, and she was glad the struggle was over. Her mother lifted her up and covered her with kisses. Her brother and the baby pressed close to her.

With the morning, neighbors, and rejoicing everywhere. The wedding was to be that afternoon that it might take place before her grandparents should die, and all through the day exciting things happened. Chandrakore's friends came with *halad,* a yellow powder, and rubbed it over her body; fresh cocoanut oil was brought for her hair and it shone like a raven's wing. The Bhatari came to prepare the wedding *jewan*[3], and the compound was soon as noisy and busy as the bazaar. Piles of fresh green plantain leaves, piles of vegetables, great pots for cooking the rice were brought to the compound; fires were started under the pots; mats were laid for the guests; brass basins were assembled for the close of the dinner, and, as the hour for the wedding approached, coolies brought baskets of garlands in such quantities that the odor of jasmine mingled with the odors of the cooking rice and cocoanut.

A Bride and Her Bangles

Just before time for the wedding, friends of the groom brought the bright green *sari,* and as its folds were being draped around her, Chandrakore remembered all the brides she had seen in the village, and was glad to join the ranks of all the other women of her family. If only the girls at Ahmednagar could see her now—a bride! Over her slim hands they slipped the wedding bangles, green glass ones, only a bride could wear those!

How happy all her family was! It was so much nicer to have her mother smiling at her, and have the look of reproach gone from her father's eyes. For an instant the picture of her *bai-sahib* rose before her eyes and a hot flood covered her face—she was a traitor; but only for a second did she remember Ahmednagar—the *tonga* was outside, the horse bedecked with flowers, and the band was beginning the music which would call all the village to witness her glory and to be her marriage license.

As Chandrakore went up the aisle of the little mud-walled Christian church, her mind was dead. Some unknown force made her feet take her up the aisle, nor did she realize what was going on until she felt a hot, damp hand touch her neck. Her husband was fastening the *mangal-sutra,* India's wedding ring, around her neck. It was short, just long enough to lie around her slender throat, but she caught the glimpse of gold and the flash of black jet as one end slipped from his trembling fingers. He placed a heavy garland over her head. How cool the flowers were as they touched her neck! And as she reached for the garland she was to give him, she caught the flowers for one

[3] *Jewan* (jay-wan): feast.

short second and buried her hot face in their sweetness. Her hand touched his—that strange man! Who was he? She vaguely remembered a name. Was this he? He was no older than she! A flame of pity consumed her as the wedding procession went on to the house. Of what freedom, of what future, of what wife-that-he-might-have-wooed was she depriving him? He had not been to school; he did not know her *bai-sahib*. He knew no way but the old way. His ignorance, her weakness, these were the forces that were making them sit there in the midst of the crowd of happy guests.

He was holding to her lips a ball of *pilau*. Her fingers trembled. Why had they made the rice so dry! Why did they not give her more curry! She couldn't get it formed into a ball. Everyone was waiting. What was the matter? But in some way she accepted the food from him and gave him to eat. Social sanction had now been given to the religious ceremony and the guests proceeded with the *jewan*.

She should have held her resolution longer. What matter if all the aunts and uncles and grandparents in the world were against her, was not the future with her? Always the future one should think of and the good of India. That was the teaching of her *bai-sahib*. Her relatives looked to the past only and this man she had married—he did not know.

They were bringing garlands, more garlands! Her neck was heavy with them. Gifts were coming. Some one brought a rose silk *sari* with gold threads in the *padar;* there was a lavender *choli* folded into a gay triangle; a cotton *sari,* an embroidered petticoat; bangles, piles of them, one pair of gold, another of pale pink, such as the *bai-sahib* liked to wear; and her aunt brought a pair of gold earrings of the identical pattern the *bai-sahib* wore when she went to a party the missionaries were having; there were brass jars for all sorts of uses in her new home—how they did shine in their newness—drinking cups and plates, cooking pots and water jars. Some brought gifts for her family: a pale green turban with gold threads for her father; a *sari* for her mother; a watch for her big brother. It was quite fun getting married. So much finery had never been hers before. She wished the girls at school could see them.

Her father was speaking: "Tomorrow we will go to Ahmednagar for your *saman.*"

To Ahmednagar! And wear the green *sari?* And the earrings and the green bangles and the gold ones! It was such fun to be married!

The *bai-sahib* didn't see the gold earrings nor the gold bangles. She only saw the green *sari.*

"Chandrakore!" There was no joy in that voice. "Why did you?"

The glory of the gold bangles suddenly faded. "I don't know. They were so many and I was all alone. If you had been there . . . !"

"Would it have made any difference, Chandrakore?" There was understanding in the voice now.

"They said things that were too hard for me to answer. You could have answered for me. . . . "

"What did they say, Chandrakore?"

"Something about India—its past when girls were obedient. Something about being a good Christian. I couldn't see the answer. They were so many."

"What about your children, Chandrakore?"

The girl's eyes filled with tears and her hand went to her *padar* to draw it over her head.

"They'll not be alone. I'll be there."

STANLEY JONES' FAREWELL MESSAGE TO AMERICA

(*Quoted in the June issue of the* Record of Christian Work *from* The Christian Herald)

"THE world's pain and need get us for a moment, then the old life reasserts itself and we sink into its sway. We can spend on ourselves in a way that is appalling.

"We are willing to take any amount of Christian truth provided it leaves the essential self alone. And all the time a cross stands at the center of our Gospel!

"If these vast material resources which have fallen into our hands can have back of them a Christian passion, they can be lifted from the sordid to the sacred; but if Christianity, the only thing that I see holding back this vast upheaving selfishness, grows weak and partakes of Main Street mentality and outlook, then we are doomed, and the monument that Carlyle suggested might be put up to his age, might be reared to ours with this inscription upon it, 'Soul dead, stomach well—alive!'

"But I must not leave the impression that this is the only alternative. I have seen too much of real Christianity, of taking the way of Christ seriously, of launching out upon his mind on the part of so many that I believe the future may be different as we get over this first flush of material advance and turn it no longer to merely personal gratification, but to world redemption. In that lies the only hope of the world and of ourselves. For it is still true of individuals and social groups and nations that he that saveth his life in selfishness shall lose it, but he that loseth it shall find it."

THE 120TH MEETING OF THE BOARD

THE day assigned to the American Board, Friday, May 31st, marked perhaps the peak of the torrid weather characterizing the earlier days of the National Council meetings. This fact merely served to emphasize the interest in the work of the Board, for the attendance at all three sessions of the day was remarkably large. It is perhaps safe to say that the Detroit meeting of the Board was the best ever held in connection with the National Council. Some have gone so far as to say that it was "one of the high spots in the history of the Board." Despite the heat, the closeness of the air and some difficulty in hearing in all parts of the house, the large auditorium of the church was practically filled at all three of the sessions, the numbers increasing during the day until the evening session was crowded. Even the sectional meeting with its open forum on Monday afternoon had a remarkable attendance, though it was held toward the end of the eight days of meetings and had to be shifted by the exigencies of the occasion both as to hour and place. Two hundred people crowded into the room assigned to it and kept up a sharp fire of questions and answers for two hours.

The business before the meeting was largely of a routine nature and was finished in the first hour. In view of the irregularity in the time of the American Board's Annual Meetings, due to the tendency of the National Council to hold its assembly in the spring or early summer, a change in the By-Laws of the Board was adopted providing that hereafter its newly elected officers, including members of the Prudential Committee, shall take office on the third Thursday of October of the year in which they are chosen. Only one change was made in the list of general officers. Lucius H. Thayer, D.D., of Massachusetts, was elected vice-president in place of Kenyon L. Butterfield, LL.D. As to executive officers, Dr. Cornelius H. Patton, who felt he could not yield to the request that he remain on the active list a year longer, was, like Dr. Barton last year, made secretary emeritus. The Prudential Committee was changed to conform to the desire to have a larger representation of the States upon the directorate of the Home and Foreign Boards. Mrs. Martha H. Buckham of Vermont was elected to the Class of 1930; Emil Berndt of Honolulu, president of the Hawaiian Board, J. A. Kesler of Kansas, Rev. Carl H. Veazie of Washington and Oregon, and Dean J. E. Taylor of Nebraska were elected to the Class of 1933; Rev. Douglas Horton of Massachusetts and Mrs. William H. Medlicott of Massachusetts were re-elected, their term to expire in 1930; Charles E. Burbank, Miss Sarah Louise Day, Dr. Horace Holton, Charles S. Olcott, all of Massachusetts, were re-elected, their term to expire in 1933.

The question of the merger of the Congregational and Christian denominations, one of the outstanding concerns of the National Council meeting and practically accomplished, necessarily involved further consideration and action in the working out of details. At an adjourned meeting of the Board held on the closing day of the National Council meeting, Tuesday morning, June 4, it was voted unanimously that "the American Board of Commissioners for Foreign Missions concur in the action of the National Council taken at this meeting in Detroit, ratifying the Plan of Union of the National Council of Congregational Churches, and the General Convention of the Christian Church, and that if and when this plan of union shall be ratified by the General Convention of the Christian Church, the Prudential Committee of the American Board shall be given full power in consummating the union so far as it affects the foreign work; and that provision be made for the proper representation of the Christian Convention in the membership of the Prudential Committee."

By common consent the speaking at this 120th Annual Meeting of the American Board was rated high in quality and power. The nationals made a good impression. The missionaries were at their best. Seldom have there been more stirring appeals than those of Mr. Catlin for Portuguese East Africa and Dr. Cushman for the medical work and the urgently needed hospital in West Africa. No one could listen to these speakers without being kindled by the flame of their passionate devotion. While the missionaries were enthusiastic in their portrayal of the lands and fields which they represented, they showed a realization of the critical elements in missionary work in almost every land today; the problems and difficulties which have to be met, and the greater demands that are being made upon missionary character and spirit to adapt oneself and one's message to the sensitive mind of the non-Christian world today. Dr. Wynn C. Fairfield, in his setting forth of our new partnership in China, and Dr. Alden H. Clark, in the statement of India's problem, notably illustrated both the difficulties and the appeal of the foreign missionary task today.

Dr. Leavitt, as chairman of the Prudential Committee, made most effective use of the Jerusalem Conference in pressing home the new conditions in foreign missionary work and the call for a varied and more vital response thereto.

Dr. Patton's compact review of the twenty-five years during which he has been Home Secretary

of the Board, illustrated Dr. Nehemiah Boynton's happy phrase of "cheerful yesterdays and confident tomorrows."

Two of the outstanding addresses were by nationals. Dr. T. Z. Koo delighted everyone with his penetrating insight and optimistic analysis of the Chinese situation and the outlook for Christianity in that country. Rev. Matias Cuadra, the Christian Moro from the Philippines, presented in the closing address of the meeting the viewpoint of the national and won the hearts of the two hundred young people from the young people's conference—a gathering from all over Michigan, with representatives from other States as well.

The evening session on Friday was the most spectacular event of the meeting, with its procession of missionaries and nationals to the platform, the introduction of the group, with characterizations, by Secretary Riggs, graphic impressions of a world tour by Secretary Ruth Isabel Seabury, just back from her visit around the world to mission fields, Mr. Cuadra's impassioned appeal for the winning of Mohammedans to Christ, and the reverent commissioning of Rev. and Mrs. Arthur A. Lewis who are soon to leave for agricultural work in Natal, South Africa.

All in all it was a great meeting which, although compacted into one day, measured up to the traditions of the American Board Annual Meetings and marked one of the high points of the week of meetings.

In the National Council meetings, the great emphasis was on peace, world brotherhood, international good will. This emphasis was reiterated in all the main addresses and in the resolutions passed on the last day. There seemed to be a new attitude developing, a new consciousness of a more Christian spirit and a feeling of the need for it in our world today. This led to a strong consciousness of race relationships and an endeavor to discover how they may be made more fair, more just, more Christian.

The Plan of Advance which was presented by Dr. Oscar E. Maurer of New Haven, chairman of the Commission on Missions, at the Saturday morning session of the Council, looks to a rousing of a noble religious purpose based upon a fresh vision of what Christian discipleship means. Although contemplating the raising of more money and summoning churches and individuals to a more sacrificial support of their work at home and abroad, it is not simply and primarily a money getting scheme, but seeks rather to open the eyes and so the hearts of Congregational people to the reality of the scope and power of what unitedly we call our missionary enterprise. The discussion and adoption of this plan marked one of the high spots of the Council meeting.

FUEL FOR MISSIONARY FIRES

From Some of the Addresses at the Detroit Meeting of the Board

By REV. MATIAS CUADRA, MINDANAO, P. I.

ISN'T mine a funny subject: "Winning American Mohammedans to Christ?"

Spain was unable to subjugate or Christianize the Mohammedan sections of the Philippines in her three hundred and seventy-five years of rule. The Moros held their territory and had the privileges of a free nation.

In 1898 the Stars and Stripes was for the first time hoisted in the Philippines. General Pershing and General Leonard Wood, through tactfulness and square dealing with the Mohammedan chieftains, won the sympathy and loyalty of their people, and four hundred and fifty thousand Mohammedans surrendered unconditionally to American authority.

The government has done much for the people. Schools are established on every island; good roads facilitate transportation; polygamy is being gradually eliminated; outlawry and piracy have ceased. We are indeed progressing by leaps and bounds.

Yet the hundreds of thousands of young men and women who have gone through the public schools might say:

"Yes, you have given us an excellent system of education but you have neglected our morals. You have neglected the most important thing—to know Christ and Him crucified."

Education alone cannot save the man or woman. Character is the most fundamental asset of one's life. What my people need most is the education of the character. It is therefore very essential that Christianity should be taught outside of the school work.

I am indeed glad that the Board has approved that Dr. Laubach should begin the work in Dansalan, Lanao, to train Moro boys and girls for Christian work. Dr. Laubach is the right man to cope with the situation. He is loved and liked by all the people.

Not far from the shores of Mindanao and the Sulu Archipelago dwell fifty million Mohammedans. With the splendid training received from

the public schools, and with Christian ideals, we can sail yonder and present Christ and Him crucified to these neglected millions.

By your help and support we can do it. We speak the Malay language, we have the same familiar customs, we understand the people better than anyone in the Far East. There is a possibility of living with them with great ease. Yes, if the Lord will, we shall be able to win them for Christ.

I am here in America to express my gratitude to those who have done so much for my country. It is a rare privilege for me tonight to appear before you men and women who are responsible for my conversion fifteen years ago. Please express to the men and women of the Congregational churches my heartfelt gratitude in the name of the four hundred and fifty thousand Mohammedans under the Stars and Stripes who are hungry and thirsty for the living Christ. If you will do this, my message tonight has not been in vain.

By DR. T. Z. KOO OF SHANGHAI, CHINA

I am bringing to you this afternoon greetings from the church in China, a church scattered all over the country and numbering about a million Christians.

A man who has gone through nearly twenty years of trouble in my own country, I am looking forward to the years ahead of us with a great deal of hope and joy based on the actual changes that have taken place in China in the last year or two.

The first great piece of work which we must accomplish in China is the bringing about the political uniformity of our country.

The second is the political training and education of the Chinese people.

The third great task of the Chinese people is the trying to organize the program for the material government of China.

Fourth: The task which concerns the Western nations. If you should come to my people today you will notice that in the homes of many people they want to see Chinese international development. It is not the Chinese government that fixes the tariff; it is the Western government.

Fifth point: A struggle between the conception of what should be the predominating principle of life and what actually is.

Sixth: Rationalism on one side and revealed religion on the other side. You will see in China today a large group of people in the universities who do not think of God or their spiritual lives at all.

Seventh: Struggle that affects the morale of Chinese Christian workers today.

Eighth: Religious work on one hand and national work on the other hand.

Ninth: The idea of one united church in China.

In the central part of China, especially, the Christian groups have gone through a period of great suffering. I am finding in many parts of China small groups of Christian men and women springing up without previous knowledge of each other. Through suffering they have come to feel that they do not have the presence of God among them, and they have banded together to seek what they term reality in their Christian life. Where this reality is going to lead us we do not know. No matter what happens to these groups, their search for Christ is bound to leave a deep imprint upon the growing church of China today.

"Now let us withdraw missionaries," you will hear many people say.

I want to place in your heart the thought that if there is any reduction of missionary work the reason for that is not because people are losing interest in missionary work. I say that fundamentally they are beginning to lose interest in the Church itself, and when people lose interest in the fundamental work, of course they are going to lose interest in missionary work.

We feel that Christian work in China calls for more devotion, for more love and for more spiritual insight than we have shown in the past. Our heroes are not downhearted, but we feel that we need more of the spiritual love and power that Christ had in Him.

By DR. CYRIL H. HAAS OF ADANA, TURKEY

Recently it was my privilege to sit at a lecture with a group of men from many cities of this country. At my right was a professor from one of the largest universities in our land. He turned to me and said:

"What is your occupation?"

"I am a doctor."

"I suppose you are located in this city."

"No, I am located in Turkey."

"In private practice?"

"No, I am in missionary work."

"You have no right to be there!" he snapped at me.

"I have no right to be there?"

"I say you have no right to be there!"

"Why do you say I have no right to be there?"

"Because you are not allowed to preach Christ by word of mouth."

It seemed strange to me that a university professor should care how and where Christ should be preached.

There were hundreds of people waiting for me as I was pushing my way into my clinic. A village man stopped me.

"What number are you?" I asked. He told me.

"You will have to wait a long time before I shall be able to take care of you."

"I have walked for five days to get here, carrying this boy on my back."

"I will investigate the case."

"I have seen that boy suffer for five years," he answered. "If there is anything you can do, do it quickly."

An operation was performed; a stone the size of a hen's egg was taken from the boy. That father came in every morning and sat by the bedside of

NEWLY APPOINTED MISSIONARIES OF SIX DENOMINATIONS MEETING

The young missionaries, missionaries on furlough and Board secretaries here assembled represent six cooperating Boar Baptist, Congregational, Episcopalian, Methodist, Presbyterian, Reformed. Here are gathered doctors and nurses who h been on the field, to share their experience with those going out. Here are preachers and teachers tested upon the field, shari their experience, hardships and joys with those who go out to undertake new tasks in these fields. Here are Board secretar with whom the candidates can consult in a free and frank manner regarding the administration of the work on the fie

This conference at Hartford has the advantage of bringing together young missionaries of different denominations goi to the same fields of labor. The fellowship, therefore, born in such a joint conference will prove of incalculable benefit to denominational and interdenominational bodies upon the field.

the little lad, mumbling to himself as he watched his face. Soon the boy was skipping about, one of the happiest beings we had ever seen.

May I ask you friends, do you think I did wrong to help that man, even though he was a Turk? I would rather have an experience like that than to be able to preach a thousand sermons, and *that* opportunity I have never had.

I was telling something about the friendship I had had with the Turk to the members of another group a few weeks ago.

"I move that we invite this doctor back again

JOINT CANDIDATE CONFERENCE, HARTFORD SEMINARY, JUNE 6–12

ch a conference is a fine venture in Christian union and fellowship. Incidentally, too, it is of great value to the secre-staff of the various Boards who have a chance to note how the secretaries of other Boards instruct and lead the candidates ir respective groups. It would be surprising indeed if the American Board did not find it advantageous to continue orm of union effort.

spite of the great stress laid upon denominationalism in past years, the union movement among missionaries and ion Boards has gone steadily forward. More and more will such get together in joint enterprises along all lines. Great ess has been made in the past thirty years; vastly greater progress is assured for the future. There is no better example urch unity in the world than this which missionaries manifest.

and ask him to try to prove to us that any Turk is worthy of the friendship of an American," said one of them.

I was called to the house of a Turkish major whose wife was dying. Believing, on examination, that her sufferings would be relieved by an operation, I told him that if he would take her immediately to the hospital, I would do what I could for her. She was like one dead when she entered the hospital. After the operation we took her to her room. An hour later she was talking to her husband.

"A miracle! a miracle! My wife was dead in our home and she has been resurrected!" shouted the man up and down the hospital corridors.

"Please do this for me," he asked me later: "I am going to have many papers printed, and I want you to send one to every American in America." I told them that would be impossible as there were too many Americans. He said he didn't care, he was going to have it done anyway (laughter). If you have not received your copy, please speak to me after the meeting (laughter).

The woman went home in ten days and then the American staff was invited there to a feast. A great dinner was served—ten courses. The major told the story of how his wife had died and was resurrected to life. Every year the American staff must go to his house and have the feast and hear the same story.

Just a few weeks ago I was speaking to a crowd of nurses in one of the largest training schools of the country. One of them came to me and said:

"Can you use me over there?"

"I can use a hundred like you, but I am sorry to tell you I don't see how we can pay your way over there."

"I will pay my own way."

"I don't know whether I can guarantee your support while you are there."

"I will support myself."

"I don't know how you are going to get back."

"I will come back myself."

"You know how the weather is there, and that the country is full of diseases."

"Are you trying to scare me?" she asked.

She came back to me a few days later and said, "I have received a letter from my father and he said I could go. Please consider me fit to go." She is one of five nurses who have offered to give a year's service at their own expense. Three more have offered to give their life to this work. That is the spirit of American youth.

Are we showing them the way? We are entering on a life of such devotion that we tell people, not by word of mouth, but by the way we live. If we do that, love will follow.

By REV. HARWOOD B. CATLIN OF INHAMBANE, P. E. A.

Lovers of liberty! Adventurers in world friendship!

I preach to you the New Crusade—Mozambique.

Mozambique today offers one of the most promising evangelistic opportunities of our generation, and unless we match the crusading spirit of the Mozambique natives with a crusading spirit of our own, we are in grave danger of being found wanting as one of the leading evangelizing agencies of our day.

I appeal to your Christian, your sublimated pugnacity.

Mozambique is synonymous with Portuguese East Africa as Angola is synonymous with Portuguese West Africa. Lying between the twenty-sixth and the tenth parallels South, with a shoreline of approximately one thousand miles, it is equal in area, roughly, to the New England States and Middle Atlantic States combined. Its native population is estimated at well over three million souls.

Administratively, Mozambique is divided into five districts: Laurenzo Marques, in which is situated the capital of the whole territory, the city of the same name; Inhambane, whose port and capital is of the same name, Inhambane; Mozambique Company, whose capital and port, Beira, is the port for Northern and Southern Rhodesia also; Portuguese Nyassaland; and at the extreme north the so-called district of Mozambique.

Speaking from the point of view of Protestant missions the status of these various districts may be expressed in terms of color, as follows: Laurenzo Marques, white, as the Swiss Protestant Church and other missionary agencies are doing efficient and adequate work there; Inhambane, gray; Mozambique Company, black, in spite of the flashlights at Gogoi and Machemeje; Portuguese Nyassaland, black, in spite of the flashlight of the Scotch Presbyterian Mission; District of Mozambique, jet black, with not even a flashlight to relieve the gloom.

I want to concentrate your attention upon the two districts in which we have actual missionary work going on at the present moment: Inhambane and Mozambique Company.

For generations Mozambique has been a land closed to missionary effort. Today it is beginning to open, and, marvelous to relate, it is opening from the inside!

The story of Tapera and his crusaders which you may have read in the MISSIONARY HERALD of May, 1924, is typical of many that might be told.

Tapera is a man who knows Christ. I heard him preach on the theme, "I know Christ," and he preached with a conviction, a certainty, a power, which left no doubt in the mind of the hearer that he did know Christ. He drove me to my knees.

He had a picture of himself and his followers taken for my special benefit. As I looked at the twoscore sturdy, intelligent, well-dressed, earnest young men with Tapera in the center, I noted that on every arm was an arm band of white with a red cross marked on it.

"That means we are ready now to preach Christ to the people of our homes five hundred miles to the north, in darkest Mozambique Company," said Tapera in answer to my query. "We cannot go without the support of a white agency. The American Board is our one hope. We are waiting for word from the American Board to go forward."

Five years ago that army was ready to march. Their number has now increased to nearly two hundred and they are still marking time. *How long must they wait for you?* These flaming evangelists are typical of scores of others. It is literally true of them that

> "Their one unchanged obsession
> Wheresoe'er my feet have trod
> Is a keen, enormous, haunting,
> Never-sated thirst for God."

Messrs. Fuller and Dysart have been busily engaged in building a residence and preparing the way at the new station, Machemeje, sixty miles from Beira.

"Dysart and I were called to the headquarters of the local Portuguese official who warned us he might have to fine us later for carrying on a mission illegally," wrote Mr. Fuller in October, 1928. "We inquired if simple building operations, without religious services or any teaching, were mission work. His reply was that the officials at Beira held that our very presence there was sufficient evidence that we were carrying on mission work. There was a veiled threat against the Chitikinya natives who, after six years of persecution, had at last taken refuge on our land.*

"Will you back us up? Will you defend us if we are fined and imprisoned for carrying on the work for which you sent us? Will you assist in the defense of these otherwise friendless and helpless natives if they too are persecuted for continuing to worship God in Jesus Christ?"

"The whole country is ripe for fast occupation," wrote Mr. Fuller in February, 1929. "I am not half so fearful of governmental opposition as I am of failure of support at home."

From 1892 till today our work has suffered from feebleness of attack and meagerness of support. There are two things I should like to suggest as within the scope of this Council:

First, may we have a larger conception of our opportunity and responsibility in this urgent situation? We think in spacious terms, at home, we Americans. We think in terms of millions of dollars and thousands of lives—at Home! Why not Abroad?

Second, may we plan in faith? "Lengthen your cords and strengthen your stakes." The enlightened public opinion of the world is with us; the Mandates Commission of the League of Nations is with us; Christian opinion is with us; the findings of the Jerusalem Council are with us; the International Missionary Council through its new agency in Geneva is with us.

And, God is with us!

What message will you send to Tapera and his Crusaders, to Likumbi and his merry men, to Kamba Simango, to Tucker, to Dysart, Fuller, Dixon?

Dare we say, "Hold the fort! The American Board is coming?" Never fear! The African may be depended on to hold firm. The pride of the African is loyalty even unto death.

Does your crusading spirit match his?

By LEEDS GULICK OF MATSUYAMA, JAPAN

The youth of Japan are reaching out!

For what?

They do not know what they are seeking, but as a matter of fact, they are in pursuit of ideals. They see the social injustice about them and they are looking for practical solutions of their problems, of national problems, of international problems.

*The Chitikinya Christians were gathered several years ago by two or three boys who became Christians in a Pentecostal Mission in Johannesburg and started to preach and teach on their return to their home on the lower Buzi. After two years without interference, thirty-four were arrested by the police for holding meetings without permission, and were carried to Malata; the women were given four months hard labor, the men five months, and the leaders were sent to Beira prison, later to the army; two of them were beaten; one died from the beating and one is a cripple for life. The five sent into the army were stationed at Laurenzo Marques; here they studied in Tapera's night school and received permission to return to their homes and have schools. The certificates given them to that effect were, however, taken from them by the police, carried to Malata to keep in the safe of the Company, and have not been seen since. Last year the Christians were driven by the Buzi Sugar Estates from their "model village," as the Company wanted the land for sugar cane. They were given no compensation for their improvements and would have been vagabonds if they had not found refuge on our new farm at Machemeje.

But what is offered them?

Philosophies from Europe? Shallow compared to the philosophies of the Orient! Political theories? A meaningless jumble! Religions? They have many of their own. They ask, "What has Christianity to offer us that we cannot find in Buddhism or Confucianism?"

They will accept whatever first comes to hand.

Do the Christians offer them literature, offer them leaders?

In America we have a lot of literature, but Christian literature in the Japanese language is insufficient and inadequately presented. On the other hand, literature from Russia is flooding the market. The youth must decide between Carl Marx and Jesus Christ.

Leaders? What about the missionaries? The population of Japan is increasing at the rate of almost one per cent a year. Is the Japan Mission increased by one per cent every year? Our missionaries are fighting against increasing odds. One educator who has retired this spring after serving forty years, has asked each year for the past five years for some one to succeed her. And each year the answer has come back from Boston, "Not yet, not yet."

Toyohiko Kagawa, the great evangelistic social worker of Japan, says that the next few years will decide whether Christianity will make great strides in Japan or have to make an uphill fight for many years to come.

What are we going to do about reenforcements in the face of this problem?

THE TWENTY-FIFTH ANNUAL CONFERENCE FOR NEWLY APPOINTED MISSIONARIES

THIS year the twenty-fifth annual conference of the newly appointed missionaries of the American Board witnessed a new feature: the candidates of the American Board united with the new missionaries of five other Boards at Hartford, Connecticut. This was the first time the American Board missionaries have joined in the union conference. Of the fifty-four new missionaries appointed by the Board this year twenty-two were present for six days and were enthusiastic and unanimous in support of the value of such a conference. Fellowship, inspiration, information and expression on the part of the new recruits characterized the gathering. Men and women going to all parts of the world realized their common strength, purpose and unity. Acquaintances formed in Hartford will ripen into fast friendships on the several fields abroad, which will mean much in the cooperative enterprise and effort of extending God's kingdom throughout the earth.

The American Board candidates came to Boston for four days following the Hartford Conference in order to confer with the officers of the Board and to learn the necessary details regarding their work prior to sailing; also to make their purchases. Such sessions in Boston, characterized by spiritual fellowship, naturally cemented the relationship of the new members with the American Board and each other. The Godspeed service in Park Street Church, at which the new missionaries were consecrated and set apart for their significant and important work, concluded the conference.

An analysis of the group this year reveals many interesting facts. Forty-four States are represented, with Massachusetts eight, and Ohio six, leading. Members of the Congregational church number twenty-seven, eight are members of the Baptist and seven are members of the Methodist church, while the rest are scattered among eight other denominations. Of this representative group of people thirty-eight are women, including wives, and sixteen are men. They go to nine different fields of service scattered over the entire globe. For permanent work thirty-eight are going while sixteen are for short-term service. As has been true in late years, the greatest number (18) are going into teaching. There are six doctors, seven nurses, three preachers, two religious educationalists, two domestic science teachers, two social workers, one agriculturist, one secretary and one industrial worker.

All those seeing and knowing this fine group of young men and women dedicated to God's service in foreign lands rejoice and take new heart in the assured success of the ongoing movement of foreign missions in its world program. The day of missions is not done. It has just begun.

SOME OF THE 1929 GROUP

First Row (Left to Right):

MRS. ISABELLE KREGLOW LEWIS—home, Degraff, Ohio; training, Ohio State University; destination, Amanzimtoti Institute, South Africa. BOBBY MCMILLAN, going with his parents, Mr. and Mrs. Aaron M. McMillan, to Africa. MRS. WILLENA COOPER MCMILLAN—home, Omaha, Nebraska; training, Bishop College; destination, Angola, West Central Africa. MRS. MONA COOLE MANN—home, Gallup, New Mexico; training, Baker University; destination, Japan. LELAND MANN, JR., going with his parents, Rev. and Mrs. Leland W. Mann, to Japan. MRS. RITA ROTHGEB WHITE, Jr.—home, New York City; training, Elon College, N. C.; destination, Cagayan, Philippine Islands. ESTHER LOWELL HIBBARD—home, Madison, Wisconsin; training, Mt. Holyoke College, Univ. of Wisconsin, Univ. of Colorado (Summer School); destination, Doshisha, Kyoto, Japan.

Second Row (Left to Right):

MRS. KATHERINE BURGNER HUNTLEY—home, Oberlin, Ohio; training, Oberlin College; destination, Kyoto, Japan. ARTHUR ARMINGTON LEWIS—home, East Cleveland, Ohio; training, Antioch College, Ohio State University; destination, Amanzimtoti Institute, South Africa. AARON M. MCMILLAN, M.D.—home, Omaha, Nebraska; training, Bishop College, Meharry Medical College; destination, Angola, West Central Africa. GERTRUDE H. MERRILL, R. N.—home, Rosslyn, Virginia; training, Central State Normal School, Micnigan; Nurses' Training School, Roosevelt Hospital, New York City; destination, South Africa. REV. LELAND WEST MANN—home, Gallup, New Mexico; training, Baker University, Boston University School of Theology; destination, Japan. MATTHEW J. W. WHITE, JR., M.D.—home, New York City; training, Elon College, N. C.; University of Virginia, Medicine; destination, Cagayan Hospital, Philippine Islands. ANNE BELLE BROOKINGS—home, South Manchester, Conn.; training, Bates College, Boston University Summer School; destination, Inanda Seminary, South Africa.

Third Row (Left to Right):

FRANK LIVINGSTONE HUNTLEY—home, Oberlin, Ohio; training, Oberlin College, University of Chicago; destination, Kyoto, Japan. MRS. ROSANNA DOREEN WEBB—home, Louisville, Kentucky; training, Vincennes University; City Hospital Training School, Louisville; Southern Baptist Theological School; destination, Bailundo, West Africa. EDITH J. FULLER, R. N.—home, Kansas City, Mo.; training, Kansas City Junior College; Wooster College, Presbyterian Hospital, New York City; destination, Mt. Silinda, South Africa. M. ALICE TOWNE—home, Newburyport, Mass.; training, Bridgewater Normal School; Hartford School of Religious Education; Hyannis Normal School, summer; Harvard University Summer School; Columbia University; destination, Cagayan, Philippine Islands. CATHERINE CROSWELL PERRY—home, West Hartford, Conn.; training, Emerson College of Oratory, Boston University; destination, Kobe College, Kobe, Japan. REV. FLOYD LESTER ROBERTS—home, Baldwin, Kansas; training, Otterbein College, Bonebrake Seminary, Yale Divinity and Yale Graduate School; destination, Japan. At present pastor of Congo. Waterbury, Conn.

Back Row (Left to Right):

AGNES ADORA WOOD—home, Traer, Iowa; training, Iowa State College; destination, Inanda, South Africa. RICHARD SLADE WEBB—home, Louisville, Kentucky; training, University of Florida, Georgia School of Technology (B.S. in Engineering, 1924), Southern Baptist Theological Seminary; destination, Bailundo, West Africa. MRS. MAY MUENZENMAYER ROBERTS—home, Baldwin, Kansas; training, Baker University, Yale University; destination, Japan.

A NEW WAY TO HELP THE BOARD THROUGH INSURANCE POLICIES

By SECRETARY EDDY

THE total amount of insurance written upon the lives of Americans has passed beyond $75,000,000,000. The rate of increase in the last five years has been extremely rapid. There seems to be no saturation point. Men not only protect their own lives for the benefit of their families but are taking out policies for their firms and corporations and are writing policies in behalf of their colleges and selected charities.

Several colleges have successfully put over campaigns by which every member of the graduating class pledges to keep alive a policy on his life that will eventually produce anywhere from $100,000 to $1,000,000 of endowment. A university in a middle western state recently completed a plan that is expected to produce more than a million for endowment. A city Y. M. C. A. has recently launched a campaign to insure its future by persuading its best friends to carry an extra life policy for its benefit.

The American Board could be greatly aided by its friends through life insurance. Many have insurance policies that are coming due, when the full face value will be available as new capital. Just at that moment the possibility of the gift of all or a portion of the proceeds of the policy to the Board might well be considered in the form of a Conditional Gift. It reinvests the principal at a higher yield than was secured from the insurance company. It secures a definite payment of income, semi-annually or quarterly, throughout the life of any beneficiary to be named, and at the same moment completes a generous provision for this type of Christian work in keeping with stewardship principles.

A new plan is now suggested for the consideration of business men or of friends with an adequate income. Let an insurance policy be taken out, payable to this Board, and with the intent that at the death of the donor the proceeds of the policy which then comes to the Board shall be used in writing a Conditional Gift for any one or two beneficiaries, to be named, at the rate of income which is then due upon the life of the beneficiaries. While a substantial gift is thus set aside for the Board as a part of one's stewardship, it also secures a much higher income for the wife or child, or relative or servant, than would be available if the proceeds were reinvested in the safest type of securities. Especially is this true for persons beyond middle life, as 6% would now be available at 60 years of age, and 7% at 70 years, and 8% at 80, on up to a maximum of 8½% at 85 or older. The Conditional Gift increases the income paid according to the age of the beneficiary. This factor places it in favorable contrast with investments in high-grade bonds or stocks. Emphasis naturally will be placed on the main point that this is a gift to Christian work. While the investment with the American Board is perfectly safe, in view of the international credit of the Board based upon 120 years of its history, it will not be considered as an investment alone; it is an unselfish gift for work that will spread the influence of the gift through decades to come.

Of course the plan will appeal primarily to those who are distinctly Christian in purpose and who heartily approve the work of the Board. There is undoubtedly a circle of some thousands of families who would gladly secure a definite future income for loved ones or dependents throughout their lives and would be doubly glad to have the American Board invest the final proceeds in direct Christian service for God's Kingdom.

Let anyone who is interested ask a responsible insurance agent to write out a new policy anywhere from $1,000 up, making it payable to the American Board at death, requesting by will that the proceeds then be used as a Conditional Gift on the life or lives selected as beneficiaries.

It is expected that insurance agents in various cities representing the largest and strongest insurance companies in the country, will be drawn into correspondence and will then bring this new plan to the attention of many persons who may already have enough straight life insurance to cover their needs, but in prosperity would be willing to write these new policies that will bring great blessing to the Board.

It may well be argued that from the Board's standpoint an outright Conditional Gift now is better than a policy to be paid in the future. Of course it is. But there are many who would not be willing to withdraw this capital amount from their estates or business at the moment, who would be quite willing to consider favorably the payment of an annual premium if the same purpose can be achieved in this new way.

The plan can operate on a straight life plan, payable only at the death of the donor; better still, if a donor can pay the higher rate to carry a ten-year or twenty-year endowment policy, the pro-

ceeds would be available that much sooner. It can be made a part of almost any policy if the American Board is named as beneficiary of the policy. Whether the irrevocable form of policy is chosen or not does not interest the Board. We do not seek to bind anyone into a plan from which their judgment might later turn. We eagerly trust the good will and continuing purpose of any friends who consider this plan, and questions are sought by the officers of the Board and its secretaries, from those who wish to consider this plan.

THE BOOKSHELF

CHILDREN OF THE LIGHT IN INDIA*

Here are fifteen inspiring stories of heroic Indian men and women who have seen the light of Christian faith and have lived triumphantly, with potent influence on other lives. These include the romance of an Afghan robber chief who became a British soldier, turned from Mohammedanism to Christianity and endured persecution for the sake of his Master; the biography of Pandita Rambai, whose service for the women of her country has made her name known the world around; the story of the Poet Tilak, a Hindu saint, who embraced Christianity, converted his wife and welcomed outcaste children into his home; the experiences of Judge Chatterjea of Calcutta; and the pathetic but victorious life of Chandra Leela, an Indian widow and priestess who told the Gospel story in Nepal, where no missionaries were permitted to enter. From every field of life, they bear witness to the power of Christ to transform and uplift.

BOOKS FROM ENGLAND*

From Marshall Brothers, Ltd., 24–25 Paternoster Row, London, E. C. 4

THE GLORY OF THE CROSS. By Samuel M. Zwemer. "Meditations on the passion of Jesus and his death on the Cross in the midst of men who deny the historicity of the crucifixion and the necessity of the atonement." 128 pages. Price 3/6.

FREEMAN OF SHANGHAI. By F. Booth Tucker. "That all the world may see how a business man and Government official can combine an out-and-out testimony for his Master with the successful prosecution of his secular duties." 224 pages. Price 5/ .

YUNNAN. By M. M. Dymond. An effort to arouse public sentiment regarding the terrible position of the little slave girls of Yunnan, the most backward of Chinese provinces, corrupt in manners, language and religion. 95 pages. Price 2/1.

SENG CHANG SEES RED and other stories. By Mrs. W. Lechmere Clift. Personal experiences of mission life in the Far East written from a wide knowledge of the customs and habits of the Chinese. 212 pages. Price 5/ .

From Marshall, Morgan & Scott, Ltd., 12 Paternoster Bldgs., London, E. C. 4

THE QUEST OF THE NEPAL BORDER. By Gordon M. Guinness. Brief sketches of missionary life in India, under the spell and fascination of bringing the Gospel message to the children of the frontier. 120 pages. Price 3/6.

THROUGH CENTRAL AFRICA. By W. J. W. Roome. A stirring account of pioneering in the vast and difficult land of Central Africa, with realistic descriptions of native life and religious practices, profusely illustrated with pictures by the author. 208 pages. Price 5/ .

TWO PIONEERS. By Mrs. Mark Botham. Life sketches of Thomas and Mark Botham, father and son of the China Inland Mission to Moslem China. 168 pages. Price 5/ .

*By Mrs. Arthur Parker. Fleming H. Revell Company, New York. 192 pages. Price $2.00.

LETTERS FROM OVERSEAS

Principal Anna Siao Writes of the Kienning Girls' School

"This first term of 1929 we have forty students, half of whom are boarders. The school has a total of fifteen classes, and follows the modern government curriculum with the addition of cloth weaving, needle work, cooking, and lays special emphasis on religious education. Voluntary chapel is held daily with a full attendance. The students are almost entirely from Christian homes, and about a third are from towns and villages outside of Kienning. The teachers and older students are quite enthusiastic over their Sunday afternoon street Sunday school which is held in the city and attracts large crowds of children.

"In our kindergarten we are helping to lay the foundation for our new China. Six days a week, from 10 a. m. to noon and from 2 p. m. to 4 p. m., we follow the regular kindergarten games, stories, singing, handwork, and on Sunday attend the Sunday school kindergarten and part of the church services. We have over twenty children from four to ten years of age. Most of the children are from outside homes, only about one fifth coming from Christian families. Most of the teaching is voluntary. The finances are a special grant of one hundred dollars gold from the Shaowu women's work. With these small beginnings we hope to develop into a real kindergarten, since we are the only one in town."

Miss Marie Crosby of Dondi Describes a Country Trip

"We called it "The Adventures of the Three Mosquitos," but you would probably say that Louise Rounds, Annie Bradley and I had been on an evangelistic trip. I must confess that we started out with rather selfish motives: we wanted to see the country; we wanted the thrill of traveling in bushcar and tepoia; we wanted to learn more about the Ovimbundu people and to add to our knowledge of the language; more than all, we wanted a deepening of our own spiritual lives.

"We slept at a new village each night except the two Sundays. We generally reached it about noon, had a little rest, and in the afternoon, in the larger villages, Annie had a meeting with the little children, Louise and the elder with the boys, our native companion and I with the girls; where crowds were small we felt that all would enjoy the children's songs and pictures. In the evening the whole village gathered, and sometimes folks came from the nearby heathen villages; several of us took part in this meeting and then we played the victrola. In some places we had a huge bonfire and told stories and played games around the fire after the service.

"We visited many interesting *olombala*, or chiefs' villages. Each has its special tree and in the *ombala* of Chimbango the name of this tree was Ngeve after the wife of the first chief. It was full of bees and honey, but nobody ever ate the honey because it belonged to the spirit of Ngeve. Beyond it was a smaller tree, a special tree, the branches of which were used to carry the dead chief to his final resting place. Then all the houses in his enclosure would be destroyed and new ones built for the new chief.

"We who live in Dondi and who know mostly boys and girls who have had some training are apt to forget just what kind of homes these boys come from and just the kind of struggle they are up against when they return to teach. In one *ombala* we found a lad who used to work for Miss Rawlings. He had always seemed to me a mere youngster, but to see him in the midst of a heathen village, and to realize the task he had ahead of him to change the very life of that village, made our hearts go out in prayer that he would find sufficient strength for the work.

"They sent for us to go to a heathen village where a woman had been sick for four days. I wish you folks could understand what it means for women to be sick like that in Africa! She was a mere girl and we found her sitting on the floor in a tiny hut with a door, but no window. There were at least ten old women in the hut with her, and dogs and children and chickens and a blazing fire. Louise and Annie guarded the door after I drove everybody and everything out, but Catumbu, our native helper, who stayed with them after we left, said they all came in again, so she got desperate and took the woman out-of-doors. Shortly after Catumbu left they sent word that the baby was born.

"In another village we found the same thing, only the woman had been sick a week. She and her husband had been in the Christian village, but after she had been sick three days her heathen mother had come and got her. Her husband refused at first but her mother said,

" 'Is she not my child? If she dies here it will be you who have killed her.'

He wanted her to come to Dondi to the hospital but they would not agree. We went with heavy hearts for we felt we could do nothing. Louise and Annie did the same stunt of keeping dogs and pigs and chickens out, and a crowd of a hundred people had gathered! The next morning they came with word that the baby had been born dead. The poor husband was almost beside himself with anxiety.

"How little we know of what it costs to follow Jesus Christ. I sometimes think we are not worthy of the name Christian for it has cost us so little. In most cases our relatives encourage us on to higher things instead of pulling us back and hindering us."

Miss Stella Loughridge of Adana, Turkey

"One of our girls said just the other day, 'The school is just like a home. It is our education home and we feel it so.' Then she spoke of something which had been said in the ethics class last year. 'Little deeds of kindness, little words of love, make of earth a heaven, like to that above.' And her eyes shone as she realized the truth of this very trite little rhyme right here in her own school. That is one of the thrills of working here with these very freshly awakened boys and girls. Statements of truth which often become too familiar to our children at home have here all the freshness of new discovery, and these children seem quick to recognize its meaning, not all, but some of them. Our classes in ethics have grown to be the most popular classes and give us wonderful opportunities.

"One class has formed itself into a world peace class. They are studying as their geography lesson *Around the World with the Children*. It is a little book planned to introduce children to the children of other countries, showing them something of their lives and customs in a very neighborly and friendly way. These girls are much interested, and the other day they made up a little drama in which they had the children of the different countries in costume come and visit them. This week as a part of their vacation treat they are to show it to their mothers, and so enlarge their sympathies for the children of other countries.

"Another class is making a book which they call the 'Book of Golden Deeds.' Into this book they put short stories of the deeds that they count golden, and try to keep their eyes open to discover such deeds in their every-day life.

"This creation of ideals is a wonderful thing; just as fascinating as creative work in any other line and yet more satisfying, for it is woven into character and is of everlasting worth. And yet daily and hourly we are conscious that for this work of creation we are absolutely dependent for vision and the strength and wisdom to work toward that vision upon the Master of all Life, the true artist of noble character."

Rev. George M. Rowland Rejoices in His Opportunities in Tokyo

"Of all my activities the two that seem to me most like a job are my cooperation with the Christian Literature Society and my cooperation with the National Christian Council.

"The production and dissemination of strong literature is strategic. The barber who trimmed my hair yesterday asked me how to get at the gist of religion. He thinks the only way to get it is by reading, for he works until eight at night with no Sunday rest. The printed page goes to the busiest man and to the remotest hamlet, carrying the gist of religion, and it 'finds' the human heart. There is no limit to the evangelizing, nurturing power of Christian literature.

"Then it is a joy to count it part of my job to work with the National Christian Council. This Council makes for unity and economy. It enhances the spiritual strength of the Christian community throughout the empire. It advises, aids, and helps to give singleness of purpose to nation-wide evangelistic effort.

"The Council constitutes an organ through which the principles of Christianity can be proclaimed at large on problems that are vital to the highest interests of the people and the nation: temperance, chastity, real freedom of faith, freedom for Christian organizations from control by Government officials who may not be appreciative of what religious faith and life really mean.

"The Council enables the Japanese Church to cooperate with the Church throughout the world, and so to add our part to world movements, moral, humanitarian and religious. Eight of our delegates wrought with others in the World Conference on the Mount of Olives at Easter in 1928. Dr. Schneder and General Secretary Ebizawa will represent us in the International Missionary Council at Williamstown, July, 1929."

Isabel Brown Rose Writes of the Athens Station Council Meeting

"We had a particularly lovely experience on our first Saturday here. Station Council meeting was fixed for that date and seventeen of us went by motor bus the four or five miles along Phaleron Bay to the site of the Girls' College. There, under a small clump of pines, we had our meeting and then a picnic supper. A fresh land breeze came to us straight from the Hymettus, which loomed

THE ELDER STATESMEN AND THEIR RETINUE

Drs. Barton, Patton and Strong are presented here surrounded by the male portion of the secretarial staff of the American Board. Whatever we may say regarding the pictures of the retinue, we have no hesitation whatsoever in recommending these of the Big Three. They are the best likenesses of our outgoing secretaries that we have had the privilege of printing for many a year.

If this picture requires description, the names are as follows: Front row, left to right: Frederick A. Gaskins, treasurer; William E. Strong, foreign secretary; James L. Barton, secretary emeritus; Cornelius H. Patton, to become secretary emeritus in October; Charles C. Merrill, secretary of promotion. Second row: Herbert E. B. Case, assistant foreign secretary; Ernest W. Riggs, foreign secretary; Enoch F. Bell, editorial secretary; D. Brewer Eddy, home secretary; Harold B. Belcher, assistant treasurer. Top row: Robert E. Chandler, who has been serving as secretary for China and Japan and is now on his way back to China; Earle E. Willard, assistant in the treasury department; Harvey L. Meeken, publishing and purchasing agent for the Board and business agent for the MISSIONARY HERALD; Mark H. Ward, medical secretary; William H. McCance, who has been serving as candidate secretary and is now about to return to India. The photograph was taken on the occasion of a luncheon to Mr. Chandler as he was leaving for China.

mystically purple behind us, while in front of us the sea sparkled a deep blue, and bye and bye the sun set in glory behind the Island of Salamis. There seemed to be something prophetic in all the beauty about us—a kind of assurance and benediction on the college-to-be. Recent letters were read telling of the grant of thirty-five thousand dollars from the W.B.M. and of the appointment of Miss Goodenough, adding greatly to the joy of the occasion.

"There is a very stimulating atmosphere everywhere of building for the future. Athens is growing apace: houses and shops seem to come into existence overnight. The attitude of the people is happy and optimistic, and even a casual observer is aware that Greece is enjoying a very distinct renaissance. And well does she deserve it.

"We attended a communion service at the refugee settlement beyond the Piræus and found it very stimulating. I am filled with admiration of the unquenchability of human courage and energy when I look at these refugees and realize something of what they have come through."

Continued on Page 317

AROUND THE WORLD

NEAR EAST STUDENTS MEET AT NORTHFIELD

The fourth annual conference of Near East students was held at Northfield over the week-end of May 17–19. Twenty-three delegates were present, the majority of them former students of the Smyrna schools of the American Board.

Professor S. Ralph Harlow of Smith College, formerly of the International College at Smyrna, was chairman of the conference. The conference topic was, "How Shall We Keep the Vision of Christ Out in the World?" The outstanding feature of the conference this year was the participation of Greeks, Armenians and Turks, as well as Americans. At one meeting a young Moslem Turk spoke, followed by a young American missionary under appointment to Turkey. Both spoke on "What the Near East Needs Today." That evening an Armenian and Greek spoke on "Keeping the Vision." The discussions were most helpful and all the delegates took part. The platform addresses were given by Professor Harlow, Miss Anne Wiggin of the National Board of the Y. W. C. A., and Mr. Carleton of Hartford Seminary.

One of the most impressive moments of the conference was the meeting on Round Top near the tree planted by the conference last year and dedicated to Anna Harlow Birge, of beloved memory to all the delegates. These conferences were started partly as a memorial to her memory by a group of students whom she saved first from the fire of Smyrna and then from deportation from America. Another impressive moment was when the delegates passed a unanimous resolution instructing a young Moslem Turk, who was present, to take their good wishes and their greetings to the Turkish students of Smyrna to whom he is returning. When one considers that nearly all the other delegates had lost dear ones and homes in Smyrna by fire and sword, the spirit at this conference was a great triumph of the love that conquers all things. Not least was the heartfelt appeal this Turkish delegate made for the spirit of forgiveness and friendship among the young people of these nations in order to build together a better social order out of the ruins of the past.

The conference plans to meet next year with increased numbers.

The conference is made possible by the gifts of friends and the generous cooperation of the management of the Northfield Hotel.

"IT MUST BE AN ANSWER TO PRAYER"

In the early autumn the wife of a Fenchow Chief of Police came to the Fenchow Hospital of the American Board of Commissioners for Foreign Missions in North China, with dropsy and a neglected tumor. Her condition was so serious that Dr. Percy T. Watson, head of the hospital and Dr. Jean A. Curran felt that it would be an impossibility to operate, but the family of this woman begged that the missionary doctors try, as they knew that she would die in her present condition unless something was done. "If she dies under the operation," they said, 'there will be no complaint." Dr. Curran operated, assisted by Dr. Wang, one of the Chinese doctors on the staff. "The night before the operation," reports Dr. Curran, "Mrs. He, the patient, her mother, and the Chief himself knelt in prayer with the Bible woman, and placed their faith in Him who faileth not. The patient did almost die on the table, but rallied in a remarkable way, allowing the tumor to be removed. She has steadily improved since and most of the dropsy has cleared off. I never saw such a case. IT MUST BE AN ANSWER TO PRAYER."

A SINGING PEOPLE

A Zulu songbook, in which all the songs, both words and music, were composed by an African teacher in a school near Inanda, has just been published with the help and approval of the Natal Education Department. It is the first of its kind and is to be used at Inanda Seminary. "The Zulu people are very musical," says Miss Margaret Walbridge, Principal of the Seminary, "and would deeply appreciate better opportunities for training along this line."

THE MISSIONARY CENTENNIAL IN SIAM

The Presbyterian Magazine of April, 1929, reports the centenary celebration of Protestant missionary work in Siam. A simple observance of the occasion was planned; but a royal prince urged the Mission to seek the King's permission for the use of the royal garden. Not only was the request granted, and invitations to attend the exercises accepted by both King and Queen; but the Minister of War provided tents, the Minister of Marine Affairs sent men to put up bunting and flags, and the Ministry of the Royal Household furnished chairs, carpet, lights, etc.

An exhibit hall contained objects of historic interest and models of hospitals, schools, and churches, while Christians were at hand to explain these and to answer questions regarding them.

Among the guests were members of the royal family, government officials, representatives of the diplomatic body, Buddhist monks, Confucianists, Hindus, Mohammedans, and members of other religious groups. The King made an address in which he said: "We must thank the Presbyterian Mission for the helpful work they have done for the country. They were the first to start education for girls in the kingdom and when the Siamese Government started a school for girls most of the teachers employed were ex-students of their Wattana Academy. The American Presbyterian Mission was also the first to bring the people the benefits of medical science, and one of the first to receive those benefits was a queen of King Mongkut." He also spoke in appreciative terms of the good work of mission schools and said that he was happy to know that these were teaching the students to be loyal to the Government, King, and Country.

PERSONALIA

Miss Olive Sawyer Hoyt, Principal of the Girls' High School, Matsuyama, Japan, but now on furlough, received in June the degree of Doctor of Literature from her Alma Mater, Mount Holyoke College.

Rev. Lyman Vanlaw Cady preached the Baccalaureate Sermon at Wabash College on the subject, "Creative Living." For the past year he has been head of the Department of Religion in Wabash College and made a great success of his work. On July 5th he sailed with his family from San Francisco, planning to spend a month in Honolulu before returning to North China. He will occupy the chair of the Philosophy of Religion in the School of Theology of Shantung Christian University, a position he held from 1920–1927.

Rev. Edward Fairbank of Vadala, India (sailed July 13) received in June the degree of Doctor of Divinity from his Alma Mater, Amherst College.

Miss Frances K. Bement keeps quite interested with eighty pupils, including the kindergarten and the mothers who come to learn songs, mothercraft and the Bible. The Bible classes are not questioned; they are voluntary and there is a fine spirit in the Shaowu girls' school; indeed, she has to urge the girls to stop work and go out to play. Afternoons she makes calls, and week-ends Dr. Clara Nutting goes out into the country with her.

THE CHRONICLE

Appointments

June 11. Miss Katherine O. Fletcher, of Hartford, Connecticut, now teaching at Scutari, to Turkey Mission.

June 11. Miss Sarah E. Woodward, of Kidderminster, England, now teaching in the American School, Gedik Pasha, to Turkey Mission.

June 11. Miss Sara M. Nollen, of Des Moines, Iowa, to Anatolia College, Salonica, Greece, for a short term of service.

June 11. Miss Mary S. Hill, of Winnetka, Illinois, to Anatolia College, Salonica, Greece, for a short term of service.

May 8. In Athens, Greece, Rev. and Mrs. Richard S. Rose, formerly of Marathi Mission, joining the School of Religion.

May 25. In Salonica, Greece, Rev. and Mrs. George E. White, D.D., returning to Anatolia College.

Arrivals from the Field

May 10. In New York, Rev. Alden H. Clark of Ahmednagar, India.

May 17. In Boston, Mr. and Mrs. James H. Lawson of Madura, India.

June—In New York, Rev. and Mrs. Edward S. Cobb, of Kyoto, Japan.

June 3. In Boston, Rev. and Mrs. Albert J. Saunders of Madura, India.

June 12. In San Francisco, California, Rev. and Mrs. Samuel C. Bartlett of Kyoto, Japan.

June 14. In New York, Miss Minnie Tontz of Chikore, South Rhodesia, Africa.

June 17. In Boston, Miss Kathleen F. Tremenheere of Madura, India.

Births

March 22. A son, Alan Morse, to Mr. and Mrs. Lewis L. Gilbert, Jr., under appointment to North China Mission.

Died

May 28. At Orange, N. J., Miss Annie H. Bradshaw, aged 77 years, formerly of Japan Mission.

June 24. At Corey Hill Hospital, Brookline, Mass., Rev. Robert A. Hume, D.D., aged 82, formerly of the Marathi Mission. See September Herald.

MISS ANNIE H. BRADSHAW

Happy is the person in a mission field who can give continuous years of service in one station. Thus it was with Miss Annie H. Bradshaw who, after thirty-five years of work in Sendai, Japan, returned eight years ago to Orange, New Jersey, where, until her death on May 28, she lived with her sister.

She reached the city that was to be her home in Japan on a Saturday evening in January, 1889. She felt a stranger in a strange land, since she could neither understand what the people about her were saying nor make her own words convey any meaning to them. The next morning, as she attended the Japanese church, there was the same lonely feeling until her ears caught the tune to which a hymn was being sung. Then, as she afterwards wrote to her sister, she no longer seemed to see the bare branches of the trees outside of the windows, but to be again with

Continued on Page 318

Continued from Page 315

REV. J. K. BIRGE DESCRIBES SCHOOLBOYS IN TURKEY

"'A city that is set on a hill cannot be hid' describes the Talas Boys' School, for its buildings stand out on a high bluff above the town. Its twenty-eight students are all from village homes. Some are sons of widows and so have often to stay out of school to help in the fields. One boy walks three miles every day to and from school.

"How I wish you could have been with us at the back of the assembly room during the opening exercises one morning of our visit to Talas. Those boys were the real thing! That they had on old patched clothing was not a hindrance to education. They sang, read, did exercises with fresh eagerness. Unspoiled village boys of this kind are the hope of rural Turkey.

"The boys have required subjects in the forenoon and practical work in the afternoon. Each boy can choose what form his practical work shall take; he is offered carpentry, ironwork, plumbing and electricity. We happened in on the mechanical drawing afternoon. We marveled at the minute drawings that those boys made in spite of their rough, worn hands. Investments in the Talas Boys' School mean educated, practically trained men in a score or more villages.

"In a village near Talas we found another school worth a good deal of thought and attention: a government village teachers' training school, the only one of its kind in this land of many villages. It was started three years ago with one class of forty boys. Last year a second class of forty was added, and this year a third. They learn how to teach the first five grades, also agriculture, dairy products, bee-keeping and carpentry. The boys are given free tuition, board and room for the three years, and in return must give five years' service as village teachers at a salary of $25.00 a month, with house and garden.

"The school building was full of interesting things. In the museum were maps made on the floor with sand and paint dust, models of means of transportation, model homes and schoolhouses.

"This training school is entirely Turkish and is doing a splendid work on the rural education problem. It thrilled us to see just what those boys were getting, and we realized that as friends, there were things we could do to help. For example, there were scarcely any pictures on the walls, and few books were available. The boys and teachers want them but have no funds. What better opportunity than to help on a school of this kind? Each of the hundred and twenty boys there is going out to a village where there may be a school building, but scarcely more. What finer gift could we make than pictures and books for his school?"

MISS RICE REJOICES IN THE HILL MEMORIAL GIFT

"We wish you could have heard the hearty cheer yesterday morning when we announced the gift to the students and told them how it came about. [The late Mrs. J. Frederick Hill of Cambridge, who had been a Director of the Woman's Board of Missions, bequeathed a large sum to the Board, from which in April 1929, thirty-five thousand dollars was appropriated for a building which should bear her name, to be erected on the new site of the American Junior College for Girls in Athens—ED.]

"Our last station meeting was a joyful picnic occasion on the new college site. We walked about and admired the wall already growing fast, the limekiln utilizing the worthless brush as fuel to prepare lime and mortar. All the little trees now freed from this choking undergrowth, watered and grafted, promise quite an orchard in the days to come. One group of pine trees is already large enough to give some shade, and here we sat for our meeting and read aloud your letter announcing the gift, which made us very happy. We passed the following vote:

"'*Resolved,* that we send our hearty thanks and appreciation to the Woman's Board.'

"We are glad that you agree with our station as to faith in the good the school is doing and hope for the greater good we expect it to do with increased facilities and opportunities."

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Continued from Page 316

her dear ones as at her dying father's bedside they had sung his favorite hymn to the same tune she was now hearing in Japan. She was no longer with strangers but with those whose hearts were one with hers and who were to be her brothers and sisters in Christian work.

When she had a home of her own, it was a busy place: in the morning its rooms and the veranda would be filled with children of the neighborhood; in the afternoon high school students, policemen, and other officials would be in Bible classes or in those for the study of English. Warm friendships were formed with these people and their families. In later years, as many of these people removed to other parts of the country, she followed them with letters, magazines, books, and newspaper clippings. Her home was noted for the generous hospitality there afforded to Japanese and foreign friends. Her artistic tastes were shown in her sketchbooks, in the illuminated texts or mottoes with which she adorned the walls of rooms in her own or other houses, and in the illustrations that she often inserted in her letters.

Through the last part of her life in Sendai the Japan Mission of the American Board had been so reduced in numbers that she was its only representative in that part of the coun-

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try. Though she then had little of the physical strength that seemed necessary for long and tiresome jinrikisha journeys, she felt it necessary to make frequent visits to outlying districts in order to encourage the Japanese workers and to visit the homes of those needing such help as she could give. Bodily weariness did not hold her back and in addition to what she was doing in the city she kept up this country work so long as she remained in Japan.

Many are those in Japan that will ever remember this loving friend that untiringly and unselfishly did so much for them.

O. C.

WILLIAM OSBORN BALLANTINE

After an illness of two years, Dr. Ballantine, for forty-eight years a missionary of the American Board in India, passed away on May 3, at Glendale Sanitarium, California, at the age of eighty years. He was born in Ahmednagar on February 9, 1849, and spent most of his life in that country. He and his four sisters and two brothers had no other education than their parents gave them, but so well were they trained in Greek, Latin and mathematics that they were able to enter either Amherst or Mt. Holyoke without difficulty and to graduate with honor.

Dr. Ballantine followed his college work with medical training at New York University. When he was ready to go out as a medical missionary, the Board had not begun to support medical missions. The son of a great missionary, Dr. Ballantine knew well what a medical missionary could do for the progress of the Kingdom. He was not to be deterred by the Board's attitude and went out to the field to practice medicine, earning his own way in part by work as a trader. Later on, the Board recognized the place of medical work and was prepared to give Dr. Ballantine full support.

In 1875 he married Miss Alice Parsons of Easthampton, Massachusetts, who died in 1878, the year of the great famine in India. Dr. Ballantine was then called upon to serve the British Government in relief work. He obtained permission from the Marathi Mission and for seven years accepted no allowance from the

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Board, though he still continued to oversee the work of his district. On three occasions he was detailed for service for the British Government, for which he received certificates and medals of recognition: the great famine of 1878, the plague visitation of 1900, and the World War, when he was a recruiting officer.

In 1885 he married Miss Josephine Perkins of Fitchburg, Massachusetts, whose preparation for missionary service included four years of teaching in South Africa. Until 1922 they continued to work in the district in which Dr. Ballantine began his service.

Dr. Ballantine was in the most vital regards an Indian. He loved Indian ways. He spoke the Indian language like a native. He understood intimately the turns of Indian thought. With him, love of India was bred in the bone. It was because of his essential oneness with them that Indians turned to him in times of crisis. His interests were catholic. Everything concerning the uplift of his fellow Indians was of interest to him. Not only did he practice medicine, but he obtained the necessary training for ordination and for many years carried all responsibilities of a general missionary, supervising evangelistic work in village schools besides conducting his dispensary. As a diversion from his regular work, he carried on a large farm which gave employment to needy Indian Christians, and on which he tried to develop modern methods of agriculture. Thus he gave practical expression to his interest in many types of service for India. After his retirement at the age of seventy-three, he continued his intimate interest in the work. His death will bring grief to many of the Indians, who clung to the hope that he would return to visit them.

Besides his widow, Dr. Ballantine is survived by three sons: Joseph Ballantine, a member of the U. S. Consular Service at Washington; Benjamin Ballantine, a manufacturer of Fitchburg, Massachusetts; and John Ballantine, Professor of Mathematics at Washington University, Seattle. Shortly before his death, all three sons were able to visit him. A younger brother of Dr. Ballantine is Rev. John W. Ballantine of Milford, Connecticut.

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